Linguistic Identity of Ho Community Literature: An Annoying Hidden Invented Austroasiatic Tribal Language

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Abstract

Language plays an important role from very beginning of human appearance to express internal and external acknowledgment in terms of understood technical form to disseminate information and knowledge among human beings. The logic of language and its meaning give special quantum to a pre-developing script in general. To know logic and meaning of the language is to know its use in different context. It varies place to place, community to community and region to region. It varies in terms of letter, number, phonology, grammar and writing elegance. This article articulates of about a hidden Austroasiatic Ho tribal language of Indian region called *Ho-hayam* and its script *Warangchiti,* which expresses a significant distinction from cultured Indian languages. The language and script has immensely been enriched by literatures of the community.

Key Words:- **Warangchiti, Austroasiatic, Ho Community, language, Phonology of Grammar and Literature.**

Introduction

In multiplicity language communication and literatures, the tribal 'Ho-language literature is peculiar to conversing world which is much related with ancient Austroasiatic language literatures. The literature's language is *Ho Hayam* and script is *Warangchiti*, *waran* means immortal or illustrious significance and *chiti* means script. *Warangchiti* means immortal significance of script or a script that is illustrious. Script is discovered by Guru Lako Bodra. People who are speaking this language are known as Ho people or Hos. Ho community has been demanding since 1934, when Bodra invented the script, that this is the oldest tribal script. The community people are scattered here and there all over India and have designed various name groups e.g. *Ho, Hoo, Mūnda, Kolha, Kol, Khadia* etc. Semantically the word "Ho" means 'human being'. From a linguistic point of view, Ho is quite close to Mundari and Santali. Although in Mayurbhanj district of Odisha State some varieties forms of pronunciation appears on the basis of lexically and structurally to Mundari than the Ho of Jharkhand. This is a common situation within the *Kherwarian* ethnolinguistic range. Fact that a native speaker of Odisha might not familiar to other states though the formation of grammar remains similar. It is because of contextual use of language and pollutions of local regional language practices. In order to understand its used meaning, first, we have to familiar to the logic of Ho-language game.

The Ho language talking is known as *ho kāji* or *ho jāgār*. Oral use of the Ho language is enthusiastic in all sphere. There are many literatures on this language. Those have been written in Romanized transcription, Hindi based Devanagari, Oriya-script and the native *Warāngchītī* script by Ho *patuā*, pandit or students, since thirteen century to Modern era. Guru Bodra has written more than ten number of books where he has stapled dramatic creation of the universe, eternity and cultural purity of human domain by his invented script. From those *Saar Hora -I* and *Saar Hora- II* are crucial part of literature not only to Ho literature but also none Ho too because these two have giving distinctive description of creation. Apart from Mr. Bodra's writings there are multifaceted prolific poets whose poems' rhymes have enriched unfamiliar literatures. And also, in Ho literature, there are mystical writings, biographies, stories and important collections of cultural activities.

However, there are written alphabets of Ho language. It is important to have a sketch about basic grammar of the language without which literature might not articulated at grass root level. Grammar of a language is nothing other than syntax, formation of words and sentences, and semantic, meaning of words and sentences.
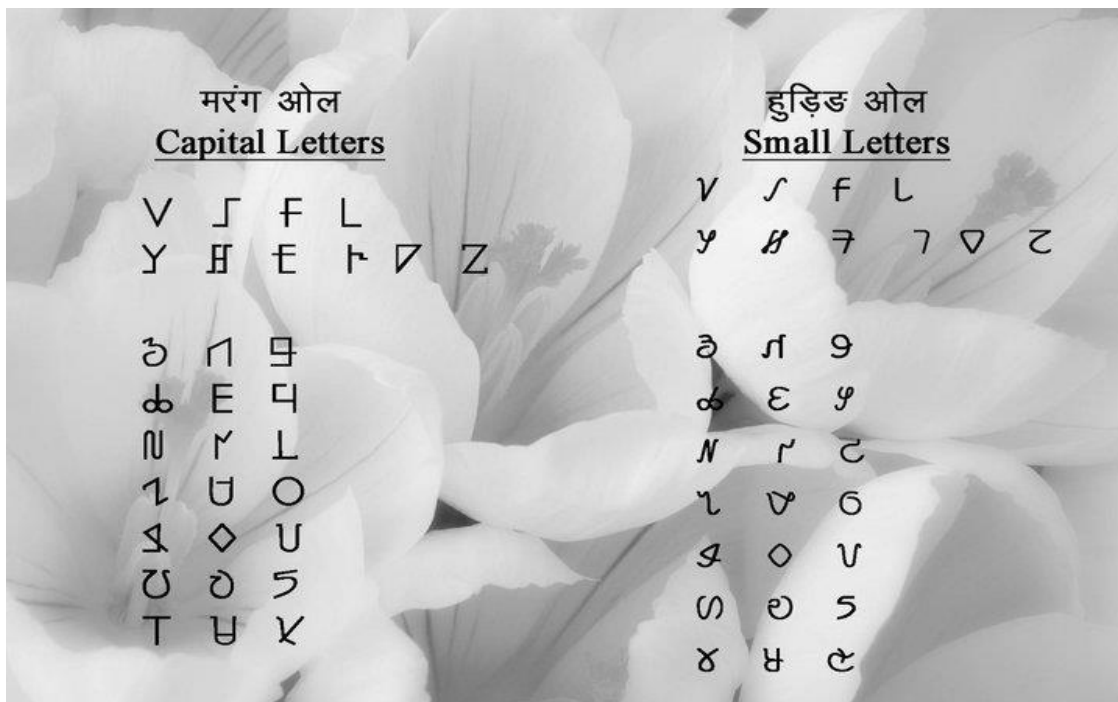
Warangchiti alphabets

The first and independent letter:

The succeeding letters:
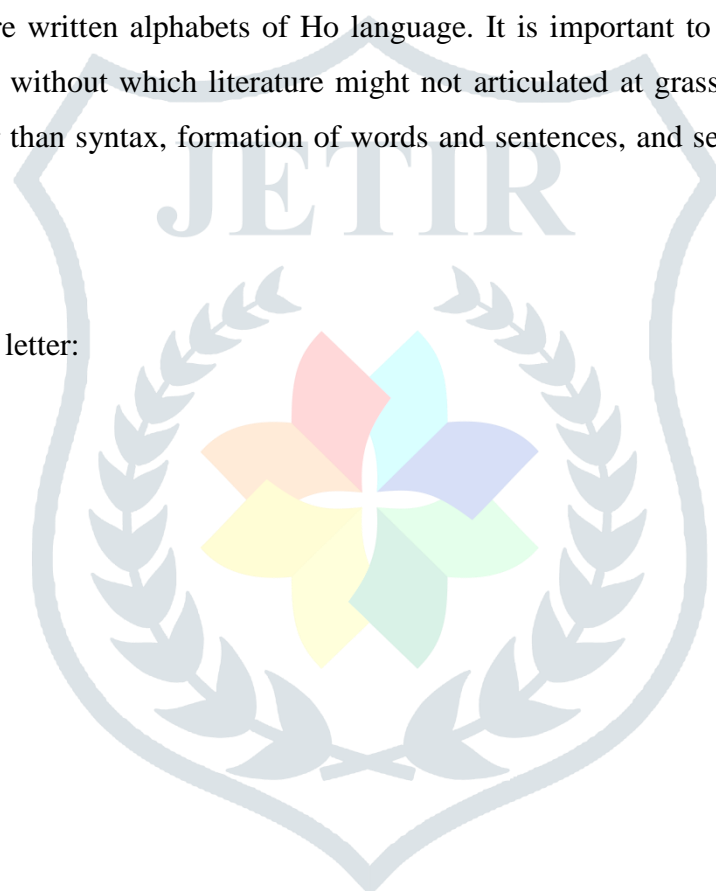
There are thirty two alphabets in Ho language. Their formation structure is of 1+10+21. The first one is *"ong"* called the base letter from which entire language system has been derived. The letter too used in the sense of sound from which everything has created even the world. It is regarded fundamental whole. Each part of the retained alphabets depends on its phonetics formation. Entire words pronunciation also sustains *ong's* phonetic sound. The word ong is neither accepted as vowel nor as consonant. It is an independent word. But, from it rest thirty one letters have phonologically derived. In spite of base letter, there are ten numbers of vowel and twenty one of consonants in the Ho literature. The second alphabet *"yēng"* contains "*ng"*, the last part of *"ong" (o+ng)* so on. Vowels are regarded as naturally created through movement of tongue, teeth and nose while creating sound *"ong"* in long utterance, and consonants are made up with the help of vowels combination. If there, in the track to form a word, have no vowels then phonetic pronunciation would not auto-generate from bare consonant alphabet.

Ho language has three categories of vowels. The first category sustains four letters. These might called as simple pronunciational vowels due to the nature of simplicity. These alphabets coordinate each other to construe another kind of letters which will be more complex than former letters called primary vowels. And later kind of letters become more complex. Its complexity is not for detachment but for formation from detachment. That is formation of new letter from detachment of another one. Such thing is very interesting to access logic of Ho literature. Generally, in other languages, apart from Ho, formation or syntactical rules are very simple. Because in English A-A=0 empty. But in Ho A-A=B. It might not accept by analytical mind but generally accepted. But Ho grammar says that negative of some particular letter through self is not empty. Thus, from that a letter Ho alphabets demonstrate that a letter is not a single one; it is concatenation of more than one. Many derived from one and one derived from many. First four vowels are such a nature. Once self-

elimination by own position implies another letter. The plain categorical pronunciation vowels initiate complex form of letters.

From self elimination of a single particular letter, there is something remained peculiarity as another form that is called created pronunciation or substitute primary vowels which is formed through elimination of peculiar part from primary vowels. These are their formation depend upon plain category for getting *heyah,* another letter, we need to access pronunciation of *heyang* and its phonetic inapplicable portion omit and then another new formation approaches to it as an alphabet that is *heyah.* Hence we have *heyah* from *heyang*'s lengthy phonology. In this way we have *ehaa* from *aa, ii* from *uii,*and *uu* from *iuu.* The next category of vowels are also derived from the first that contains simple four vowels. These vowels combination make another two remix phonetic vowels. Therefore, we may depict as remix vowels, where two distinctive alphabets are applied to be form fresh letters.

The first level vowels sustain high in position of pronunciation. Latter categories decreased in level in the phonology. Phonetic of Ho *hāyamṁ* (language):

	Front	Back
High	*uii (i)*	*iuu (u)*
Mid	*aae* (e)	*eyon (o)*
Low		*aa (a)* (Burrows, 1915)

High, middle and low is the phonology of Ho *hāyam.* It is important to mentioned that there are four basic vowels, each and every formation of secondary letters and words are being happen and also modulation of letters, words and even in sentences make change spoken rhythm. Let us consider following examples. But we have to keep in mind that to know Ho *hāyam's* logic of formation meant to its use in conversation. That is to access the logic of language application.

Phonetic Consonants

Nouns are divided into two classes; i.e., animate and inanimate, the distinction being covert, realized only in term of the concord system between subject or object and verb. Animate nouns refer to human beings and animals. Inanimate nouns in Hos are refers to (i) Celestial bodies, such as *siṅgi* sun, *ipil* star, etc. (ii) Supernatural beings, *boṅgā* spirit, *siṅ boṅgā* the supreme God, etc. (iii) Natural phenomena, *gāmā* rain, *āril* hail, etc.

In this way number system in Ho-language literature is also considered. There are three numbers; singular, dual and plural. Singular is unmarked while dual and plural are marked by "*–kiṅ"* and "*-ko"* respectively. Dual and plural marking system is both compulsory for animate nouns. For example, animate nouns: "*hon"* 'a child', "*hon-kiṅ"* 'two children' and "*hon-ko"* 'more than two children', inanimate nouns: "*dārū"* 'tree', *daru-ki*ṅ 'two trees', "*daru-ko"* 'more than two trees'.

Pronoun has two forms, such as, a free form and a bound form. The free or full form appears as subject or object of sentence and head of a postpositional phrase. Full forms are used as NPs filling argument functions

or may be omitted. The short forms are used for possession with a restricted set of inalienably possessed noun forms, such as, "*āpū-m*" 'your father' but "*āpū-te*" 'his/her father' and as subject or object markers in the verbs, the difference being determined by their structural position within the verbal template: before the finite marker the short form pronominal encodes various kinds of object functions, while following the finite marker or preferentially enclitic to the word immediately preceding the verb. It functions as a subject argument agreement marker.

Numeral systems in Ho language occur in two forms, a long form and short form. For example,

long	short	long	short
1. miyād	mid,mi	6. Tūrūiyā	tūrūi
2. bāriyā	bār	7. Āiyā	āi
3. āpiyā	āpee	8. Irliyā	iril
4. upūniyā	upūn	9. Āreyā	āree
5. moyā	moe	10. Geleyā	gel

The short forms of numerals are used in counting money, days, months and years for any units of measuring while the long forms of numerals are used to count objects. For instance, "*apija kānchi-ko*" 'three baskets' but "*āpeyā chānduh*" 'three months', "*moyā oe-ko*" 'five birds' but "*moe tākā*" 'five rupees', "*apiyā dārū-ko*" 'three trees' but "*āpee mā*" 'three days' and so on. The numeral classifiers the term "*ho*" for counting human, "*owaḥ*" for counting house and "*boḥ*" for counting cattle are used in the following; "*gel ho hon-ko*" 'ten children'. This classifier has weakened Hos. Distributive numerals are very common in Kherwarian. The following distributive numerals are found in Ho, with both long and short forms: 1. *miipiyad -mimi -*each single, 2. *bā-bāriya -bā-bār-* each double, 3. *āa-apija -āa-apee-*each triple*,* 4. *uu-upuniyā -uu-upun-* each four*,* 5. *mo-moyā -mo-moe-*each five*,* 6. *tū-tūrūiya -tū-tūrui-*each six*,* 7. *ā-āiya -ā-āi-*each seven*,* 8. *ii-irleya -ii-iril-*each eight*,* 9. *ā-areja -ā-āre-*each nine*,* 10. *ge-geleya -ge-gel-*each ten. The distributive numeral forms are basically made by repeating the first syllable and doubling the first vowel of cardinal numeral forms except 'one'.

A range of different object types may be encoded in the Ho verb. This includes patient and recipient arguments as well as possessor of object. The last two are preceded by the benefactive and possessive affixes, respectively. Only grammatically animate arguments trigger object agreement. Object, encoded by short form pronominal elements, follows the transitivity marker in the Ho verb template before finalize. Nouns that fill patient or recipient argument roles themselves usually appear unmarked, although recipients may optionally take *-te* as well. "*merom jilū būgine būgi-le jom-i-ā*" 'we like to eat goat meat'. "*Ain ho-ko-n nel-ko-ā*" 'I will see them'.

Literatures of the community

In general philosophical bent language is taken as an important medium to express anything else in meaningful in order to convey own ideas to others. Formation of a precise statement deals with some rules and regulations.

A *syntax* or *grammar* for a language consists, roughly, of two things: a specification of the vocabulary of the language, and a set of rules which, determine sequence of expressions construed from that vocabulary, are grammatical and which are ungrammatical or alternatively. Rules of grammar are regarded as yardstick of formal language, which forms accurate stance of words in a sentence so that sentence is being having a great weight to expresses the meaning of a word as it means. The rules of grammar specify words sequence. That permissible coherence of words for making a statement meaningful is called the special rule of syntax. This syntactical rule is only for the formation of words and formation of sentences to generate a specific sounds or physical shapes without consisting meaning. Meaning is the business of semantic rules. Without make clarification the notion of these two rules, the study of statements of language loss the solemnity of formal grammar and logic of language. An important grammar book is *Ho Bāksnā* written by Guru Bodra.

As previously stated, the community has its peculiar language as mother tongue named as *ho language*, own script as *warangchiti* script, culture *the Dupub culture*, Veda the *Sisu Veda*, calendar *Litagorgonid*, God *warangdale/singiwonga*, Chief deity *Dupub disam marang wonga*, scripture *Sahar hora-* there are seven parts of *Sahar horas* written by Mr. Bodra which describe entire creation and Ho traditions. Apart from these, literatures like *Pompo, Raghubongso, Sisu Halang, Ho-hayam Paham Puti, Baa Buru Bonga Buru, Bonga Hora, Sirjon Hora*, Samhita *Dupub Samhita* etc., are Mr. Bodra's written documents. In the *Sahar horas* Bodra states that the performance of *dupub* culture, to do one naturally good, is sat (truth), chit (consciousness), ananda (bliss). *Dupub* denotes some eternal entities and eternal attributes. Sahar hora described it as the *sayeda sabeta sadaroop*, omnipotent, omniscient and omnipresent (Bodra, 1963). *Dupub* refers, too, the culture of ancient primitive tradition.

Conclusion

The literature of Ho-language as seen its alphabets might be regard as collected and rearranged ancient script that was found on stone sculptures and now it has been developed in general way of speakable and writeable form of modern use. Being the invented and collected ancient manuscript, obviously it is difficult to comprehend at the grassroot level in appropriate manner as the tribal people do with it but acceptable for that the people of the state are using it as the mother tongue from household to teaching hold at university levels. The literatures of this language, as we have seen, are sound developed which enriched culture of natural theories to super natural spiritual doctrines through worshiping natural deities as saviour of human domain and *Singi Bonga* as the supreme deity of universe.

The literatures put forwarding different tastes of philosophy regarding the theory of knowledge, theory of reality, theory about ethics, religious beliefs, socio-political theories by introducing naturalised-spiritualism. Generally, nature is as it is. As nature, so human nature also. As nature automated so human regulate physical and rational capacities. Apart from nature there might be no human development as now it is seen and also

apart from human domain nature might not regarded as it is. Thus, nature and human beings are entangled in relation to live together. For spiritual human needs nature and vise versa.

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